

*The Mo'allaqah of Lebîd, with the life of the poet as given in the Kitâb-el-Aghânî.*—By C. J. LYALL, C. S.

NOTE. It is proposed to publish a translation of the seven *Mo'allaqât*, or "Suspended poems" of the Arabs, together with a rendering into English of the notices of their authors contained in the famous *Kitâb-el-Aghânî*, or "Book of the Songs of the Arabs," by Abu-l-Faraj el-Isfahânî. The following version of the fourth *Mo'allaqah*, that of Lebîd, with its accompanying notice, is here printed as a specimen of the work.

The book will consist of four parts: I. An Introduction, giving a sketch of the history of Arabia during the century before the Hijrah to which the poems belong, a brief account of early Arabian poetry generally, some information regarding the mode in which the poems have been handed down and the early *râwîs* or traditionists to whom their preservation and illustration are due, together with an examination of the historical data afforded by the *Kitâb-el-Aghânî* regarding the lives of their authors. II. Translations from the *Kâmil-et-tawârîkh* of Ibn-el-Athîr and the *Kitâb-el-Aghânî*, giving the history of the Wars of Basûs and Dâhis. III. Notices of each of the seven poets (except Tarafeh, who is not mentioned in the work) translated from the *Kitâb-el-Aghânî*. The account of Tarafeh will be filled in from extracts from Ibn Quteybeh and others supplied by Reiske's edition of his *Mo'allaqah*. IV. Following each notice, a translation of the poet's *Mo'allaqah* in English prose, line for line with the original. Parts II, III, and IV will be illustrated where necessary by notes appended.

The renderings of the poems will be taken from the text of Arnold (Leipzig 1850), those of the *Kitâb-el-Aghânî* from the Bûlâq edition (in 20 volumes) of that work, and those of passages from the *Kâmil* from Tornberg's edition.

It is hoped that an accurate translation of the most ancient and authentic poems of the Arab race—poems which have for ages been regarded with the highest admiration as models of style and composition, and which undoubtedly present a fresh and faithful portraiture of the people among whom they appeared—illustrated by the oldest and most trustworthy traditions regarding the circumstances under which they were composed and the valiant stock to which their authors belonged, will not be found unacceptable.

The system of transliteration applied to Arabic words when they occur in Persian and Hindustani which has been adopted by the Asiatic Society, though well suited for the purposes of those languages, is not appropriate when the object is to represent in English Arabic words as uttered by Arabs. In the following pages, therefore, a system has been followed which is believed to agree closely with the best standard of pronunciation current in Arabia; it is mainly that adopted by Mr. E. W. Lane in his great Arabic-English Lexicon, the only differences being that among the consonants ذ is represented by the old-English ð (with which it exactly agrees), ظ by ð (to mark clearly its relation to ض ð), ق by Q, hemzeh by ', and ع by ' , and in rendering the vowels the circumflex instead of the acute accent has been used to indicate length, and î and û substituted for ee and oo. In the use of the *imâleh* of the *Fethah* (giving the vowel *a* the *e*-sound) and the *Dammeh* (change of *u* to *o*) an endeavour has been made to follow as closely as possible the rules laid down by Mr. Lane in his paper at pp. 171—186 of the 4th volume of the *Zeitschrift der Deutschen Morgenländischen Gesellschaft*.

## Lebid.

(Kitâb-el-Aghânî XIV. pp. 93—102.)

Lebîd was the son of Rabî'ah son of Mâlik son of Ja'far son of Kilâb son of Rabî'ah son of 'Âmir son of Şa'sa'ah son of Mo'âwiyeh son of Bekr son of Hawâzin son of Manşûr son of 'Ikrimah son of Khaşafeh son of Qeys son of 'Eylân son of Muḍar. His father was called *Rabî'at-el-mo'tarrîn* ("a Spring to those who came to ask for his bounty") on account of his liberality and generosity: he was slain by the Benû Lebîd in the war which befell between them and their tribe and his people. His uncle was Abû Nizâr 'Âmir ibn Mâlik *Mulâ'ib-el-Asinneh* ("the player with lances"), a name which he gained from the verse of Aus son of Ḥojr—

“ ‘Âmir played gaily with the points of the spears,  
And the fortune of the whole host betook itself thereto.”

The mother of Lebîd was Tâmireh daughter of Zinbâ' of 'Abs, one of the daughters of Jeḏîmeh the son of Rawâḥah.<sup>2</sup> Lebîd was one of the poets who are counted as belonging to the Ignorance, and also a *mukhad-rim*, or one who attained to the days of el-Islâm; and he was one of the noblest of poets who composed faultless verses, of good knights, of reciters of the Qur'ân, and of those who attained to long life: it is said that he lived a hundred and forty-five years.

Aḥmed ibn 'Abd-el-'Azîz el-Jauharî states in his traditions respecting Lebîd's life, on the authority of 'Omar ibn Shebbeh, who heard it from 'Abd-allâh ibn Moḥammed ibn Ḥakîm, and it is also asserted by el-Ḥasan ibn 'Alî, who was told by Ibn Mahraweyh, who heard it from 'Abd-allâh ibn Abî Sa'd, who heard it from 'Alî ibn eṣ-Şabbâḥ, who heard it from Ibn el-Kelbî, and also from 'Alî ibn el-Musawwar, who had it from el-Aşma'î, and also from el-Medâ'inî and other men whom he mentions, among whom are Abu-l-Yaqḏân, Ibn Da'b, Ibn Ja'dîyeh, and el-Waqqâşî,—that Lebîd son of Rabî'ah came to the Prophet of God (may God bless him and grant him peace!) with a deputation from the Benû Kilâb after the death of his brother Arbed and 'Âmir ibn eṭ-Tufeyl: that he then professed el-Islâm, and, separating himself from his tribe, became a companion of the Prophet,<sup>3</sup> and was a sincere believer; that he afterwards settled in el-Kûfeh in the days of 'Omar ibn el-Khaṭṭâb (may God be satisfied of him!), and abode there until his death towards the end of the Khalîfeh-ship of Mo'âwiyeh. His life reached to a hundred and forty-five years, of which he lived ninety in the Ignorance and the rest under el-Islâm.

'Omar ibn Shebbeh says in his traditions, and I was also told by 'Abd-allâh ibn Moḥammed ibn Ḥakîm, that Lebîd said, when he reached the age of seventy and seven—



“ My soul stood and plained to me with bitter weeping—  
 ‘ I have borne thee now seven years over the three-score and ten’.  
 “ I said—‘ and if thou wilt add but three thou wilt reach the goal of  
 thy hope,  
 for in but three years more the fourscore will be filled.’ ”

And when he reached the age of ninety, he said—

“ Now that I have overpassed my space by twenty<sup>4</sup> years  
 I stand with shoulders bared to meet the stroke of Fate.”

And when he lived to a hundred and ten, he said—

“ Is there no life left for a man after that he has lived  
 a hundred years, and after that yet ten years more ? ”

And when he lived still longer, he said—

“ Verily I am a-weary of life and its length  
 and of hearing men ask—‘ how goes Lebîd ?’  
 Men are overborne, but he stands still unconquered,  
 by Time, the long, the everlasting dreary length!  
 I see the day come upon me and the night,  
 and each of them after its passing returns again :  
 Each day as it comes is like the day I met before—  
 it wanes not—I grow feeble—it but grows in strength.”

Mohammed ibn el-Ḥasan ibn Dureyd informed me that he had been told by Abû Ḥâmid es-Sijistânî, who said that he had heard it from el-Aşma‘î, that ‘Âmir ibn Mâlik Mulâ‘ib-el-Asinneḥ, whose by-name was Abu-l-Bera’, repaired with a company of the Benû Ja‘far, among whom were Lebîd son of Rabî‘ah, Mâlik son of Ja‘far, and ‘Âmir son of Mâlik Lebîd’s uncle,<sup>5</sup> to the Court of en-No‘mân. And they found with the King er-Rabî‘ ibn Ziyâd of ‘Abs, whose mother was Fâtîmeh daughter of el-Khurshub. Er-Rabî‘ was one of en-No‘mân’s boon companions, as was also a certain merchant of Syria whose name was Zarajûn<sup>6</sup> son of Naufil; the King had dealings with him in his trade, and, as he was a man of polished manners and abundance of jest and anecdote, delighted to make him merry. Accordingly, whenever en-No‘mân desired to have a drinking party in private, he would send for the Syrian, and en-Niṭâsî, a physician who was in his service, and er-Rabî‘ son of Ziyâd, and they formed his company. And when the Ja‘farîs reached el-Ḥîreh, they came before en-No‘mân to present their petitions; and as often as they went forth from his presence, er-Rabî‘ who remained alone with him used to abuse them to him and mention all their bad qualities: for the Benû Ja‘far were enemies of the tribe of ‘Abs.’ And he did not cease backbiting them to en-No‘mân until he made him ill-disposed towards them. And one day when the Ja‘farîs came before him, the King treated them with harshness, although he had formerly received them with honour and seated them near himself; and they left his presence in wrath. Now

Lebîd had been left behind to guard their goods and to take out their camels every morning to graze ; and he came to them one night when they were talking of what er-Rabî' had done, and asked them what was the matter ; but they refused to tell him. Then he said " By God ! I will not guard aught of your goods or take out a camel of yours to pasture, except ye tell me the whole matter." (And it must here be told that the mother of Lebîd was an orphan who had been brought up under the protection of er-Rabî'). They said " Thy mother's brother has slandered us to the King and turned away his face from us." Then said Lebîd—" Can ye arrange so that he and I shall be brought face to face ? I will withhold him from further mischief by a speech that shall bite and sting him<sup>8</sup> : en-No'mân shall never have any regard for him again." " Hast thou anything to say to him ?" they asked. " Yes," said Lebîd. " Come, we will try thee," said they, " Satirize this herb." Now there was in front of them a plant with slender shoots and few leaves, growing close to the ground, of the kind called *et-teribeh*.<sup>9</sup> So Lebîd began<sup>10</sup> :—" This *teribeh*, which is neither fit for making a good fire, nor for nourishing a house, nor does it delight its neighbour—its sticks are mean, its leaves withered, its advantage little—the most evil of herbs for pasture, the poorest of them in leafage, the hardest of them to pull up—its country is far away, he that eats of it is a-hungered, he that lives thereon is a contented soul ! Set me face to face with the brother of 'Abs—I will drive him away from you in disgrace—I will leave him overwhelmed with confusion." They said " We will wait till the morning before giving thee our decision." And 'Âmir said to them—" Watch this boy of yours" (meaning Lebîd) : " if ye see him sleeping, he is not fit to undertake the contest with er-Rabî' : he speaks only what comes to his tongue ; but if ye find that he watches the whole night, then he is the man to do the deed." And they watched him, and found him mounted on one of the camel-saddles, with his teeth clenched on the pommel of it ; and so he remained till dawn. And they said " Thou art the man for the enterprize !" Then they took him and shaved his head, leaving only his top-knot,<sup>11</sup> and clad him in a *hulleh*.<sup>12</sup> And he went forth with them, and they took him before en-No'mân. And they found him eating his morning meal in the company of er-Rabî' ibn Ziyâd : the two were eating together, and no third person was with them. And the palace and court were filled with deputations from different tribes. And when en-No'mân had done his meal, he gave permission to the Ja'farîs to enter : and they went in ; and when their affair came on for hearing, they set forth the requests for which they had come. And er-Rabî' interrupted their speech. Then Lebîd said—

" Shall my head be driven hither and thither every day ?

Many the battle that is better than quietness !

We are the children of the Mother of the Four,

Our swords are keen, our platters ever full :



We are the best of 'Âmir son of Şa'sa'ah—  
 Cleavers of skulls in the midst of the battle-din :  
 We give to eat to all men from our brimming bowls  
 — Stay ! God keep thee from cursing ! eat not with him !

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En-No'mân withdrew his hand from the food that was before him, and said, “By God ! boy—thou hast disgusted me with my meat : I never felt for it the loathing that I feel to-day !” Then er-Rabî' started forward, and said, “He lies, by God ! the son of an unchaste woman ! verily I did with his mother thus and thus !” And Lebîd said to him—“Such an one as thou did as thou sayest with a nurseling of his house, his own near kins-woman ! Nay, my mother was of those women who do not the things thou sayest.” And en-No'mân satisfied the requests of the Ja'farîs at once and dismissed them. And er-Rabî' son of Ziyâd immediately went to his house. And en-No'mân sent to him double of what it was his custom to give him, and bade him depart to his people. And er-Rabî' wrote<sup>14</sup> to him saying—“I know that what Lebîd said has made a deep impression on thy heart ; and I will not cease entreating thee until thou send one to strip me and proclaim to those about thee that I am not as he said.” But the king replied to him—“Nay, thou canst do nothing now to shield thyself from what was said of Lebîd, nor canst thou recall again that with which men's tongues are busy. Go and join thyself to thy people.” And er-Rabî' departed to his people, and sent from among them the following verses to en-No'mân—

“If I have driven away my camels, verily I have a spacious place of plenty  
 —there is no place of plenty like it in breadth and length :

A place where, if all Lakhm were to come down thereon,

they would not match with their wealth one feather of Semwîl.

The she-camels with their young ones graze on the juicy herbage there,  
 though it be not like your pastures of salt and honey.

Stay thou in thy land alone, and recline now that I am gone

now with en-Niţâsî and now with Naufil's son.”<sup>15</sup>

And en-No'mân answered him in these words—

“Hasten with thy camel-saddle whithersoever thou wilt, so that it be away  
 from me,

but lengthen not speech upon me, and leave thy vain discourse.

I have been told a thing that I shall never forget,

while Egypt lies by the side of Syria and the Nile.

And what boots thy defence of thee against it, now that it has been borne  
 abroad

by the swift riding-camels through the rugged plains of Semwîl ?  
 The thing has been said, be it true or be it a lie,  
 and what shall excuse thee from a thing that has once been said ?  
 Betake thyself where thou findest the land so broad and wide,  
 and feast thine eyes thereon in all its breadth and length !”<sup>16</sup>

And it is said that Lebîd also satirized er-Rabî' in the following verses, which some however allege to be spurious—<sup>17</sup>

“ O Rabî'—let not any one bring thee before me  
 And ask me of thy faults and thy true nature  
 Or enquire what man thou art and what thou wast !  
 For thou, when the battle-press girds thee round, art like  
 Naught but a thing which hindrances constrain ;  
 Verily thou sippest naught but a sip and tastest it ;  
 If he that withstands thy flight but feel thee, surely  
 He will find thee even lighter than himself ;  
 Verily thou art an old traitor, a hypocrite,  
 A manifest villain that returns to his villainy again and again.”

Lebîd used to compose poems, but forbade them to be published until he composed his *Mo'allaqah* ; and what had been done by er-Rabî' son of Ziyâd and Hamzeh son of Damarah and the other chiefs who formed their company having been mentioned, Lebîd said to his people “ Publish now my poems.”

I quote from the book handed down by Abu-l-Ḥakem : he says—“ I was told by el-'Alâ son of 'Abdallâh el-Muwaqqa' that Lebîd was once present among a company of persons who were telling tales by night in the house of el-Welîd son of 'Oqbeh,<sup>18</sup> who was governor of el-Kûfeh. And el-Welîd asked Lebîd of what passed between him and er-Rabî' son of Ziyâd before en-No'mân. Lebîd replied, ‘ That befell in the days of the Ignorance : but now God has brought to us el-Islâm.’ And el-Welîd said, ‘ I adjure thee that thou tell me.’ And when an Amîr used this form of asking, it was considered necessary to obey him ; so Lebîd began to tell the tale. And a certain man of Ghanî<sup>19</sup> who bore a grudge against him said—‘ We were not informed of this.’ ‘ Doubtless, son of my brother,’ said Lebîd, ‘ thy father could not come by the knowledge of things like this : he was not of those who were admitted to witness them, that he should tell thee of them.’ ”

My uncle told me that he had been informed by el-Kirânî, who heard it from el-'Omarî, who was told by el-Heythem, who learned it from el-'Ayyâsh, who was told by Moḥammed ibn el-Munteshar, that Lebîd was never heard to boast of his former state after he became a Muslim except one day, when he happened to be in a courtyard belonging to Ghanî. He was lying on his back, having wrapped himself in his mantle, when there



approached him a young man of Ghanî who said—"May God bring evil upon Tufeyl for that he said<sup>20</sup>—

'May God requite Ja'far for what they did to us when our sandals  
made us of those who tread the earth and slipped so that we fell!

They refused to be weary of us : and verily if our mother

had met from us that which they met, she would have been a-weary !

The lord of abundant wealth and every afflicted one—

in the chambers of their house they were warmed and sheltered :

They said "Hasten in hither, until ye can see your ways

when the darkness is folded away by the dawning of the day." "

Would that I knew what good he met at the hands of the Benû Ja'far, that he should say this of them" ! And Lebîd drew aside the mantle from his face and said—"Son of my brother ! the men that thou knowest belong to a time when a Police has been established, when men call on one another for help and receive it : when a House of public provision has been set up whence the servant goes forth with a wallet to feed the hungry, and a Public Treasury from which every Muslim receives his stipend ; but if thou hadst known Tufeyl on the day when he said this, thou wouldst not have reviled him." Then he lay down again on his back, saying, "I ask pardon from God !" and he continued to repeat these words until he arose from rest.

Ismâ'îl ibn Yûnus informed me that he had been told by 'Omar ibn Shebbeh, who heard it from Moḥammed ibn Ḥakîm, who had it from Khâlîd ibn Sa'îd, that Lebîd one day in el-Kûfeh passed by a place where a company of the Benû Nahl were sitting : and he was supporting himself by a hooked staff. And they sent a messenger to ask him who was the best poet of the Arabs. He replied—"The Wandering King, the Man of the Ulcers." And the messenger returned and told them, and said "This is Imra' el-Qeys." Then he returned again and asked him "Who next?" He answered "The Boy of the Benû Bekr that was slain." And he came back and told them, and said "This is Tarafeh." Then he returned a second time and asked "Who next?" Lebîd answered—"Next after these is the Man of the Hooked Staff," meaning himself. This story is differently told by Aḥmed ibn 'Abdallâh ibn 'Ammâr, who says that it was related to him by Ya'qûb eth-Thaqafî, Ibn 'Ayyâsh, and Mis'ar ibn Kidâm, all of whom heard it from 'Abd-el-Melik ibn 'Omar, who affirmed that he had been told it by the very person who was sent to Lebîd by the men who were called "The noble reciters of the Qur'ân—*el-qurrâ' el-ashrâf*." (El-Heythem says that he asked Ibn 'Ayyâsh who were "the noble reciters of the Qur'ân," and that he replied that they were Suleymân son of Şarad el-Khuzâ'î, el-Musayyab son of Nejbeh el-Fezârî, Khâlîd son of 'Orfuṭah ez-Zuhrî, Mes-rûq son of el-Ajda' el-Hamdânî, and Hâni' son of 'Orweh el-Murâdî.)

Lebîd was then in the mosque, having in his hand a hooked stick; "and I said to him" (says the messenger) "'O Abû 'Aqîl! thy brothers send thee greeting and ask thee to tell them who is the best poet of the Arabs.' He answered—'The Wandering King, the Man of the Ulcers.' And they sent me back to him to ask who was the Man of the Ulcers: he replied 'Imra' el-Qeys.' Then they sent me again to him to ask 'Who next?' He answered 'The Boy of Eighteen<sup>21</sup> Years.' They bade me ask him whom he meant: he replied 'Ṭarafah.' Then they sent me a third time to ask—'And who then?' he said—'The Man of the Hooked Staff, where he says—

"Verily fear of our Lord is the best of spoils:

—it is by God's leave that I go late or soon;

I give praise to God—He has no like:

in His hand is all good: what He wills He does.

Whom He leads in the paths of good is guided aright

with a quiet heart: whom He wills He leads astray." "

meaning himself: then he said 'I ask pardon of God!'"

Aḥmed ibn 'Abd-el-'Azîz [el-Jauharî] informed me that 'Omar ibn Shebbeh had told him that he had heard from Abû 'Obeydeh that Lebîd composed only one verse after he became a Muslim, namely:—

"Praise be to God that my end came not to me

until I clad myself in the robe of el-Islâm."

The same Aḥmed states that he was told by his uncle, who heard it from Moḥammed ibn 'Abbâd ibn Ḥabîb el-Muhellebî, who was told by Naṣr ibn Da'b, who had it from Dâûd son of Abû Hind, who learned it from esh-Sha'bî, that 'Omar ibn el-Khaṭṭâb wrote to el-Mughîreh son of Sho'beh,<sup>22</sup> who was governor of el-Kûfeh, bidding him cause the poets of his government to recite before him the poems they had composed under el-Islâm. And he sent for el-Aghleb the *Râjiz*, el-'Ijlî, and said to him "Recite to me thy verses." And he answered—

"Dost thou wish for an epigram or an ode?

Verily thy request is easy to satisfy at once!"

Then he sent for Lebîd and bade him recite. And Lebîd said—"Dost thou desire aught of what has been wrapped in forgetfulness?"—meaning his verses of the days of the Ignorance. "No," said el-Mughîreh, "recite to me that which thou hast composed under el-Islâm." And Lebîd left him, and went and wrote out on a sheet of paper the Chapter of the Cow,<sup>23</sup> and returning with it said—"God has given me this in exchange for poesy since I became a Muslim." And el-Mughîreh wrote all this to 'Omar; and the Khalifeh diminished the stipend of el-Aghleb by five hundred pieces of silver, and added them to that of Lebîd, which thus amounted to two thousand five hundred dirhems. And el-Aghleb wrote to the Prince of the Believers, saying—"Dost thou diminish my allowance because I obeyed



thee?" And 'Omar returned to him the five hundred dirhems, but left the stipend of Lebîd at two thousand five hundred. Abû Zeyd relates that Mo'âwiyeh when he became Khalîfeh desired to retrench the odd five hundred from the allowance: for he said—"The two posts" (meaning the two thousands) "are well enough: but what need is there for the cross-piece?" (meaning the five hundred). And Lebîd replied to him—"I am but an owl<sup>24</sup> of to-day or to-morrow: return to me the name of it: for perchance I shall never touch the thing itself, and thou wilt save both the cross-piece and the two posts." And Mo'âwiyeh's heart was touched, and he left him his stipend undiminished; but Lebîd died before he could receive it.

'Omar ibn Shebbeh relates in the traditions which he gathered from 'Abdallâh ibn Moḥammed ibn Ḥakîm, and I have been told by Ibrâhîm ibn Ayyûb, who had it from 'Abdallâh ibn Muslim, that Lebîd was one of the most generous of the Arabs; he had sworn in the days of the Ignorance that the East wind should never blow without his giving a feast to the poor. And he had two great bowls which he used to fill with meat morning and evening at the place of prayer of his people, and feed men out of them. And one day the East wind blew when el-Welîd son of 'Oqbeh<sup>25</sup> was governor of el-Kûfeh. And el-Welîd mounted the pulpit and pronounced the *Khutbeh* before the people; then he said—"Your brother Lebîd son of Rabî'ah made a vow in the days of the Ignorance that whenever the East wind blew he would feed those in need. Now this is one of the days of its blowing: help him therefore. As for me, I will set you the example." Then he came down from the pulpit, and sent to Lebîd a hundred young she-camels, and wrote to him these verses—<sup>26</sup>

" I see the butcher sharpening his two knives  
     when the breezes of Abû 'Aqîl are blowing:  
 High-nosed is he, high-headed, a man of 'Âmir—  
     long are his arms even as a polished blade.  
 The son of the Ja'farî fulfilled his oaths,  
     in spite of infirmities and slender store,  
 By slaughtering large-humped camels when there swept by  
     the skirts of the East wind blowing at eventide."

When Lebîd received these verses, he said to his daughter—"Answer him: for by my life! I have lived a long time, and am too weary to reply to a poet." So his daughter composed these lines—<sup>27</sup>

" When there blow the breezes of Abû 'Aqîl  
     at their blowing we call for help to el-Welîd;  
 High-nosed is he, keen-hearted, of 'Abd-Shems's line:  
     he has holpen in his generosity Lebîd  
 By the gift of camels like hills, as though a company  
     of the sons of Ham were riding on their backs.

O Abû Wahb, may God requite thee with good !  
 we have slaughtered them : now give us to eat the *therîd* !  
 Renew thy gifts ! verily the generous man gives again and again,  
 and my assurance is that thou wilt certainly give again."

And Lebîd said to her—"Thou wouldst have done very well indeed if thou hadst only not asked him to give thee more to eat." She said—"Nay, but kings never count it a shame that men should ask of them." He answered—"Verily, O my little daughter, in this thou art most of all a poet !"

Ahmed ibn 'Abd-el-'Azîz informed me that he had been told by 'Omar ibn Shebbeh, who heard it from Moḥammed ibn 'Imrân eḍ-Ḍabbî, who was told by el-Qâsim ibn Ya'la, who had it from el-Mufaḍḍal eḍ-Ḍabbî, that el-Farezdaq<sup>28</sup> one day chanced to pass by the mosque of the Benû Uqeyşir, where there was a man who was reciting some verses of Lebîd's among which was the following—

"The torrents have scored afresh the traces of the tents, as though  
 they were lines of writing in a book which the pens make new  
 again."

And el-Farezdaq prostrated himself. And they asked him—"What is this, O Abû Firâs ?" he answered, "Ye know the prostration which is the due of the Qur'ân, and I know the prostration which is the due of song."

Ismâ'îl ibn Yûnus the Shî'î states that he heard from 'Omar ibn Shebbeh, who had it from Ibn-el-Bawwâb, that the Khalîfeh el-Mo'taşim<sup>29</sup> one day was sitting at a wine-party, when one of the singers sang—

"The sons of el-'Abbâs know not how to say *no* :  
*Yes* rises lightly to their tongues ;  
 Their mildness adds lustre to their noble strain—  
 thus is mildness the ornament of generosity."

El-Mo'taşim said—"I do not know these verses—whose are they ?" They said "Lebîd's." "Why," said the Khalîfeh, "what had Lebîd to do with the sons of el-'Abbâs ?" The singer replied—"What Lebîd said was—

'The sons of er-Rayyân know not how to say *no*.'

It is I that put el-'Abbâs in place of er-Rayyân." And el-Mo'taşim praised and rewarded him. Then the Khalîfeh, who had a great admiration for the poems of Lebîd, said—"Who among you can recite his poem beginning—

'We wither away : but they wane not, the stars that rise on high' ?"

And one of those that sat with him said "I." He said "Recite it to me." And he began—<sup>30</sup>

"We wither away : but they wane not, the stars that rise on high,  
 and the hills endure, and the mighty towers, though we be gone.  
 I dwelt under the shade of a house that all men sought,  
 and there has left me in Arbed a neighbour that helped me well."



And el-Mo'taşim burst into a flood of tears, and invoked God's mercy upon el-Mâmûn—"For such a brother," said he, "was he to me." Then he went on, reciting the rest of the poem himself—

"Nay, wail not, if the Days have sundered him from me—

One day the stroke of Time shall fall upon all of us!

The race of men is nought else than a tent-place and its folk—

the day that they leave it void, it returns to its loneliness.

They pass forth from it in bands, and it remains after them

even as an empty palm with the fingers folded thereon.

And what is man but a kindled brand whereof the glow

sinks into ashes when once its blaze has spent itself?

And what is man but hidden thoughts of good intent?

And what is wealth but a loan, a trust to be given back?

Lies there not before me, even though death should be slow to come,

the comradeship of the staff over which my fingers close?

I tell tales of the ages that have long passed away;

I totter along—when I rise, my body is bent in twain;

I am become like a sword that has worn out its sheath—

far away are the days of its forger, but still its point is keen.

'O go not away from us!' Nay—but death is our trysting-place

—ready is it to come—nay, it is even here!

O thou that chidest, what assures thee but thine own dream

—when men have gone their way, who is he that will bring them  
back?

Dost thou tremble before what Time has brought on the brave?

Where is the generous man on whom Fate's stroke falls not?

By thy life! there knows not any waiter on the pebble's cast,

nor any watcher of the flight of birds, what God is doing!"

He that tells the tale says "We marvelled, by God! at the beauty of the words, the correctness of his recitation, and the excellence of his choice of a piece to recite."

El-Hoseyn ibn 'Alî informed me that he had been told by Moḥammed ibn el-Qâsim ibn Mahraweyh and Moḥammed ibn Jerîr eṭ-Ṭabarî, who said that he had learned it from Moḥammed ibn Ḥamîd er-Râzî, who was told by Selameh ibn el-Faḍl, who heard it from Ibn Ishâq, that 'Othmân ibn Maḍ'ûn<sup>31</sup> was dwelling under a covenant of protection with el-Welîd ibn el-Mughîreh; and one day, reflecting with himself, he said "By God! it is not becoming that a Muslim should dwell safely under the protection of a *Kâfir*, when the Prophet of God (may God bless him and grant him peace!) is in fear of them." And he came to el-Welîd and said to him—"I desire that thou be free from thy covenant of protection with me." El-Welîd said "Perhaps thou hast conceived some doubt of me." "No," said 'Oth-

mân, "but I wish thee to do as I ask." And el-Welîd said—"Come with me, that I may be quit of thee in the place where I took thee upon myself." And he went with him to the Holy Temple<sup>32</sup>; and when he found himself there face to face with a company of the Qureysh, he said to them—"This is Ibn Mađ'ûn—I took him under my protection, and now he asks me to withdraw my shelter from him: is it as I say, O 'Othmân?" "Yes," said he. Then said el-Welîd, "I call you to witness that I am quit of him." The teller of the tale goes on to say that there were sitting there a company of the Qureysh to whom Lebîd son of Rabî'ah was reciting his verses; and 'Othmân went and sat down with the people. And Lebîd said—

"Yea, everything is vain except only God alone!"

And 'Othmân said to him—"Thou speakest truth." And Lebîd continued—

"And every pleasant thing must one day vanish away."<sup>33</sup>

And 'Othmân said—"Thou liest!" And the people knew not what he meant; and one of them signed to Lebîd to repeat the verse again, and he did so; and 'Othmân again said that he spoke truth in the first half-verse, and lied in the second: for the delights of Paradise shall never vanish away. And Lebîd cried—"O ye people of the Qureysh! there used to be no such man as this in your assemblies!" And Ubayy son of Khalaf (others say, his son) rose and smote 'Othmân on the face; and some one said to 'Othmân—"But yesternight thou wast safe from treatment like this." He replied—"How needful is it for this sound eye of mine that there should befall it what befell the other for the sake of God!"

Mohammed ibn Khalaf ibn el-Marzubân told me that he had heard from Ahmed ibn el-Heythem, who was told by el-'Omarî, who learned it from el-Heythem ibn 'Adî, who had it from 'Abdallâh ibn 'Ayyâsh, that [the Khalîfeh] 'Abd-el-Melik wrote to el-Hajjâj bidding him send to him esh-Sha'bî;<sup>34</sup> and he sent him. And the Khalîfeh attached him to his sons, and bade him educate and instruct them. Ibn 'Ayyâsh continues—"He invited me one day to visit him during the illness of which he died: and he choked with a morsel of food while I was with him. And he rested himself for a long time: then he said—"I have become as the poet says—

"I am as though, now that I have over-passed seventy years,<sup>35</sup>

I had stripped my shoulders bare to meet the stroke of Fate."

But he lived till he reached a hundred and ten, when he said—

"Is there no life left for a man after that he has lived  
a hundred years, and after that yet ten years more?"

Still he lived on till he reached a hundred and twenty, when he said—

"Verily I am weary of life and its length  
and of hearing men ask 'How goes Lebîd?'

Men are overborne, but he stands still unconquered  
by Time, the new, the everlasting dreary length;



I see the day come upon me and the night,  
and each of them after its passing returns again.”’

And he was glad and congratulated himself, and said ‘I do not think there is any fear for me : already I feel much relieved.’ And he bade them give me four thousand dirhems ; and I received them and was going out, but had not reached the door when I heard the cry of the wailing woman who proclaimed that he was dead.”

El-Ḥasan ibn ‘Alî informed me that he had been told by Moḥammed ibn el-Qâsim ibn Mahraweyh, who heard it from Hârûn ibn Muslim, who was told by el-‘Omari, who learned it from el-Heythem ibn ‘Adî, who had it from Ḥammâd er-Râwiyeh, that en-Nâbighah eḏ-Ḍubyânî<sup>36</sup> looked upon Lebîd son of Rabî‘ah when he was a boy with his uncles at the gate of the palace of en-No‘mân son of el-Munḏir, and asked who he was ; and his genealogy was repeated to him. Then en-Nâbighah said to him—“ Boy, thine eyes are assuredly the eyes of a poet ! Dost thou ever compose verses ?” “ Yes, O my uncle,” answered Lebîd. “ Recite then to me something of thy composition,” said en-Nâbighah. And he recited to him his poem beginning—

“ Abode she not in Spring in this desolate camping-ground ?”

And en-Nâbighah said—“ Boy, thou art the best poet of the Benû ‘Âmir ! More, O my son !” Then Lebîd recited—

“ There are traces of Khauleh in er-Rasîs, but of long ago.”

And en-Nâbighah smote his sides with his hands and cried—“ Go ! thou art the best poet of all Qeys !” (others say he said “ of all Hawâzin”). This story was however told me differently by my uncle, who heard it from el-‘Omari, who had it from Laqîṭ, who heard it from his father and from Ḥammâd er-Râwiyeh, who learned it from ‘Abdallâh ibn Qatâdeh el-Moḥâribî, who said that he was himself standing with en-Nâbighah at the gate of en-No‘mân son of el-Munḏir. “ En-Nâbighah said to me” (says ‘Abdallâh) “ ‘ Hast thou seen Lebîd son of Rabî‘ah among those here present ?’ ‘ Yes’, said I. ‘ Who is the best poet of them ?’ said he. ‘ The young man whom thou hast seen do thus and thus,’ said I, describing him. Then he said—‘ Sit by me until he comes forth to us’ ; so we sat down, and when Lebîd came out to us, en-Nâbighah called to him—‘ Come hither, son of my brother !’ and he came up : and en-Nâbighah bade him recite some of his verses, and he recited—

‘ Hast thou not drawn nigh to the desolate camping-ground  
of Selma in el-Meḏâ‘ib and el-Qafâl ?’

And en-Nâbighah said to him—‘ Thou art the best poet of the Benû ‘Âmir ! More !’ and he went on—

‘ There are traces of Khauleh in er-Resîs, but of long ago,  
—in Ma‘âqil, and el-An‘amân, and Shûm.’

And en-Nâbighah cried—'Thou art the best poet of Hawâzin! More still!' and he continued—

'Effaced are her resting places, where she stayed but a while and  
where she dwelt long,  
 in Mina : desolate are her camps in Ghaul and er-Rijâm.'

And en-Nâbighah said—'Go thy ways! thou art the best poet of the Arabs!''

Ahmed ibn 'Abd-el-'Azîz told me that he had heard from 'Omar ibn Shebbeh, who was told by 'Abdallah ibn Moḥammed ibn Ḥakîm, who learned it from Khâlid ibn Sa'îd, that Lebîd, when his end was approaching, said to his brother's son (for he had himself no male issue<sup>37</sup>)—"O my son! verily thy father is not dead, he has but passed away. When thy father is taken, place his body with its face to the *Qibleh*, and wrap it in its raiment; and raise no loud wailing over it; but see these two bowls of mine wherefrom I used to feed the poor: fill them with meat and carry them to the mosque; and when the *imâm* has pronounced the *selâm*,<sup>38</sup> bring them forward for men to eat therefrom; and when they have eaten, say to them—'Come ye to the funeral of your brother.' " Then he recited his verses—

"When thou buriest thy father, lay  
 over him wooden planks and clay—  
 Broad flags of stone, hard, firm-set,  
 that shall stop the chinks of the branches<sup>39</sup> strewn  
 Above him, and keep his cheeks unstained  
 by the dust of earth—But they will not keep them!"

Khâlid ibn Sa'îd says that these verses are taken from a long ode; and Yûnus has mentioned that Ibn Sureyj set to music certain verses of the same poem: but he does not state more particularly the air to which they were set. The following are the verses he gives:<sup>40</sup>—

"O my little son, hast thou seen my uncles,  
 the sons of the 'Mother of the Sons' ?  
 And my father round whom the wretched ones  
 flocked in the bitter winter days :  
 And Abû Shureyk and the alightings  
 in the place of straitness where we met them ?  
 Never have I seen or heard of  
 the like of them in all the world !  
 And I have out-lived them all, and yearn  
 clinging to the fellowship I had with them.  
 Leave me and what my right hand owns,  
 if therewith I have done aught to strengthen men,  
 And do with what is thine as it comes into  
 thy mind, giving help asked or unasked."



Khâlid adds that he said to his two daughters when death was upon him—

“ They wish, my two girls, that their father should live for ever :

—Am I aught else than a son of Rabî‘ah or Muḍar ?

And if it should hap one day that your father come to die,

rend not your cheeks, ye twain, shear not your hair for me !

But say—‘ He was a man who never wronged an ally,

who never betrayed a friend, or did aught of treachery’

Until the year is done : then the name of peace be on you !

for he who weeps for a year has discharged what is due from  
him.”

And after his death his daughters used to array themselves and go every day to the meeting-place of the Benû Ja‘far ibn Kilâb, and mourn there for their father ; but they did not weep or wail, even as he had bidden them. And they continued thus for a year, and then went their ways.

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In vol. XV of the Aghânî (pp. 137 *sqq.*) the story of the death of Lebîd’s uterine brother Arbed (son of Qeys, son of Jez’, son of Khâlid, son of Ja‘far, son of Kilâb), who was slain by a lightning-stroke, is told at great length. Two different versions of the tale are given, according to the first of which (extracted from the history of Moḥammed ibn Jerîr eṭ-Ṭabarî, and resting on the authority of ‘Amr ibn Qatâdeh) the circumstances were the following. A deputation of the Benû ‘Âmir ibn Şa‘şa‘ah, headed by ‘Âmir ibn eṭ-Ṭufeyl, Arbed ibn Qeys, and Ḥayyân ibn Sulma, waited upon the Prophet. ‘Âmir had arranged with Arbed that he should occupy the attention of Moḥammed by conversation, while Arbed slew him when he was off his guard. This project failed, Arbed excusing himself for not attacking the Prophet by saying that ‘Âmir stood between him and Moḥammed, and he could not smite the latter without striking the former. On their return ‘Âmir fell sick of a carbuncle on his neck, and died in the tent of a woman of the Benû Salûl. Arbed when he reached his home was asked what had befallen between him and Moḥammed : he replied “ He invited us to worship a thing which I should like to see before me now : I would shoot it with this arrow and slay it.” And a day or two after this speech he went out with a camel which he intended to sell, and was killed together with his camel by a lightning-stroke.

The other version is extracted from the book of Yaḥya ibn Ḥâzim, and rests on the authority of Ibn Da‘b. According to it, Lebîd’s uncle ‘Âmir ibn Mâlik Abû Bera’, being sick of an internal tumour, sent Lebîd with a present of camels to Moḥammed, begging him to pray for his recovery. The Prophet said—“ If I accepted anything from a polytheist, I would accept the present of Abû Bera’ ” ; then he spat upon a lump of clay and gave it to Lebîd, bidding him dissolve it in water and give it to ‘Âmir to

drink, when he would be healed of his disease. Lebîd on this occasion stayed some time with Moḥammed and heard the Qur'ân, and while there copied out on a sheet of paper these words—"er-Raḥmânu 'allama-l-Qur'ân" ["God the Merciful has taught men the Qur'ân"] and carried them home with him. 'Âmir recovered as the Prophet had said; but Arbed, whom Lebîd met on the way home and told of Moḥammed's noble bearing and holiness, and to whom he read the words he had written, impiously replied—"Would that I might meet er-Raḥmân in this waste—my blood be upon me if I smote him not with my sword!" And shortly afterwards, going out in the night to search for his camels, he was struck dead by lightning in the place where he had spoken these words. Of these two stories the first is to be preferred, as most in accordance with the other known facts of Lebîd's life, and with the tenor of the *marthiyehs* or dirges which he uttered over Arbed. Several of these have been preserved; one has already been given: the following few lines are to be found in the *Hamâseh*, and the *Aghânî* tells us (p. 140) that they were quoted by the first Khalîfeh Abû Bekr and applied by him to the Prophet—

"By my life! verily if the messenger spoke true,  
a grievous stroke has fallen on Ja'far from the hand of Fate!  
A brother was he that gave me aught that I asked of him  
freely, and pardoned all the wrong that I did to him!"

NOTES TO THE NOTICE OF LEBID.

<sup>1</sup> The second hemistich of this couplet offers some difficulty. De Sacy reads

فراخ لها خط الكتيبة اجمع

and renders "tandis que la ligne entière de l'escadron avoit été enfoncée et avoit cédé à leur violence." But the reading of the Bûlâq edition of the *Aghânî* is distinctly

فراج لها حظ الكتيبة اجمع

and the use of *خط* in the sense of *صف* is of doubtful authority; while the rendering given above would require the line to begin with *وقد*. The translation adopted follows the explanation of the phrase *راح للمشيء* given by Lane, and understands the hemistich as meaning that the whole fortune of the war hung on the spear-points which 'Âmir took to himself: he was the *fâris-el-jeysh*—"the knight of the host," a warrior such as 'Antarah draws for us in vv. 64 to 71 of his *Mo'allaqah*.

<sup>2</sup> Lebîd was thus nearly connected with the king of Hawâzin, Zuheyr son of Jeḏîmeh, who was slain by Khâlid son of Ja'far of 'Âmir, Lebîd's great uncle on the father's side; he was (through his mother) first cousin once removed of Qeys son of Zuheyr, the leader of 'Abs in the war of Dâḥis. It should be added that the text of the *Aghânî* appears to make Zinbâ' a woman, whereas the name is that of a man; we may perhaps understand "one of the daughters of Jeḏîmeh" as applying to Tâmireh, and "daughters" as meaning female descendants generally.

<sup>3</sup> *Hâjara*. De Sacy renders "qu'il accompagna ensuite le Prophète dans sa fuite à Médine." This, however, is impossible, for the death of 'Âmir ibn eṭ-Ṭufeyl occurred in A. H. 10.



<sup>4</sup> *Twenty*. De Sacy line reads *tis'in* (ninety) for '*ashrîn* (twenty), which latter reading existed in his MS. as well as in the Bûlâq edition : it does not seem necessary to do violence to the text.

<sup>5</sup> It will not escape notice that this passage does not agree with the genealogy given at the head of the article, inasmuch as it distinguishes between Lebîd's uncle, 'Âmir son of Mâlik, and 'Âmir Abu-l-Bera' or Abû Nizâr, Mulâ'ib-el-Asinneh. This story is told over again (with a different *isnâd* but in almost the same language) at p. 22 of Vol. XVI of the *Aghânî*; this does not appear to have been observed by De Sacy. The obscure passages in the text before us have in some cases light thrown upon them by variants in the second version.

<sup>6</sup> Zarajûn : the second version gives the name as Sarahûn.

<sup>7</sup> This enmity was doubtless due to the slaying of Zuheyr son of Jeðîmeh by Khâlid son of Ja'far.

<sup>8</sup> In our text the words are *بقول محييص مؤلم*. In the second version they are *بقول مريض*. I have translated as if *مريض* stood in place of *محييص*.

<sup>9</sup> In our text the words are *تدعي الثرية*. In the other text they are *تدعي التربة*; the latter is the more usual spelling of the name : *vide* Lane *s. v.* *تربة*. The plant is variously described, and according to Lane the name is now applied to what is called in Persian *خندفج*, *i. e.*, *thlaspi*. *Thlaspi*, an insignificant weed of the natural order *Cruciferae*, the well-known "shepherd's purse," suits the passage well. (De Sacy's MS. appears to have read *الثرية*, which he renders "de l'espèce qu'on nomme *thériyya*, c'est à dire, humide"; the word meaning *moist* is, however, *ثور*, fem. *ثورية* without *teshdîd*.)

<sup>10</sup> This speech of Lebîd's, which naturally loses its chief flavour in a translation, is in rhyming prose, each rhyme being three times repeated. The speech is given with slight variations, but substantially the same in sense, in the notice of er-Rabî' in Vol. XVI.

<sup>11</sup> "Top-knot", *ḏu'abetahu* : here it is in the singular, and therefore means either the top-knot or forelock : in the other version the word is in the dual, and means the two curls, one on each side of the head, commonly worn by boys.

<sup>12</sup> *Hulleh* is the name of a dress consisting of three garments, a shirt, an *izâr* or waist wrapper, and a *ridâ* or wrapper for the whole body.

<sup>13</sup> This address is in the *Rejez* metre : each line rhymes with all the rest. In line 3 "The Mother of the Four sons" is the wife of Mâlik ibn Ja'far : she had really five sons, *viz.*, 'Âmir, Ṭufeyl, Rabî'ah, 'Abîdeh and Mo'âwiyeh. Ibn Quteybeh thinks (Ma'ârif, ed. Wüstenfeld, p. 43) that the poet has put four instead of five merely for the sake of the rhyme : it may be, however, because four only were famous among the five. *Umm-el-benîn* "Mother of the Sons" was an honoured title which was borne by many Arab mothers ; er-Rabî's own mother Fâtimeh was known by it : her sons were called *el-kemeleh*, "the perfect." The last four lines of the piece cannot be decently rendered into English, but they will be found in De Sacy's French. Lebîd charges er-Rabî' with being afflicted by the white leprosy called *baras*, and puts the charge in a manner calculated to cause extreme disgust in the King. In the notice of er-Rabî' in Vol. XVI, the piece has two more lines, making fourteen in all, beside other minor variations.

<sup>14</sup> "Wrote." That er-Rabî' knew how to write is proved by the fact that he, with all the other sons of Fâtimeh daughter of el-Khurshub, was called *Kâmil*, "perfect," which in the days of the Ignorance meant "a man who was a poet, valiant,

able to write, a skilful swimmer and a good shot with the bow." (Quoted from the *Kitâb el-Aghânî* by Caus. de Perceval, *Journal Asiat.* Dec. 1836, p. 533.)

<sup>15</sup> These verses present many points of difficulty : they occur again in Vol. XVI, pp. 23, 24, and the readings there given differ in some particulars from those given here. In line 1, De Sacy reads, for the reading of his MS. and the Bûlâq edn., *إِلَّي سَعَّة*, but this will not scan, while the reading of the text seems to be nonsense. I have preferred the reading of Vol. XVI, p. 23, *viz.*, *أَنَّ لِي سَعَّة*. In line 3

Lakhm is the family name of the kings of el-Hîreh. "Come down" *i. e.* to water—*waradet* : Vol. XVI, p. 24 reads *wuzinet* "were weighed." In line 4 there seems to be a play on the word *rîsh*, which means both wealth and feathers. *Semwîl* is here given with *sîn* : in Vol. XVI, it appears as *Shemwîl* with *shîn*. In both places the Bûlâq ed. reads *rîshi Semwîlâ* ; but De Sacy gives *ibni Shemwîlâ*, and translates "fils de Samuel," *i. e.* the famous es-Semau'al of el-Ablaq in Teymâ. It is true that in the reply of en-No'mân, as given in Vol. XIV, line 6 speaks of *ibni Semwîlâ* : but in Vol. XVI, the reading is *abrâqa Shemlîlâ*. I find in the *Marâsid* a place *Semwîl*, of which all that is said is that it is "a place abounding in birds." This seems to suit the passage best ; at any rate the change of *السَّمَوِئَلُ* es-Semau'al to *شَمَوَيْلُ* *Semwîl* requires strong support before it can be accepted.

In line 7, De Sacy's *الروائيم* should be changed to *الروائيم* ; his conjectured reading *احرار البقول* for the meaningless *حراز البقول* is supported by the version of Vol. XVI, and has been adopted. In v. 8 a word occurs which is found in no dictionary, *viz.*, *عسويك* (Agh. Vol. XIV,) or *غسويك* (id. Vol. XVI,) or *غشويك* (De Sacy). De Sacy renders *غشويك* "elles ne sont pas, comme chez vous, réduites à manger des herbes saumâtres ou nitreuses." But salt pastures are just those which camels like : and it seems possible that *عسويك* may be connected with *عسل* honey.

<sup>16</sup> These verses, like those of er-Rabî' just quoted, shew variations in the different versions. The second couplet as I have rendered it runs

فقد ذكرت بشي لست ناسئه      ما جاورت مصر اهل الشام و الذيك

(The Bulaq ed. reads *جاوزت* apparently only by a misprint. De Sacy prefers to make *اهل الشام* the nom. to *جاورت*, and *مصر* and *الذيك* the accusative after it, and this rendering has much to recommend it). But in Vol. XVI the verse appears thus

فقد ذكرت به والركب حامله      وردا يعلل اهل الشام و الذيك

to the second hemistich of which it is difficult to assign a meaning.

The third couplet runs in our text thus—

فما انتقواك منه بعد ما جزعت      هوج المطي به نحو ابن سمويك

In Vol. XVI, it runs

فما انتقواك منه بعد ما خرعت      هوج المطي به ابراق شمليك

Now if we take *Semwîl* as the name of a place, *ابن سمويك* is obviously inappropriate. I have therefore adopted, in lieu of *نحو ابن*, *ابراق* from the other version. *Abrâq* is not given in Lane : but it seems a permissible plural from *برقة* plural of *برقة*, a rugged and gravelly plain. *جزعت*, in the sense of traversing and passing through (Zuheyr, *Mo'all.* 15), also suits *abrâq* in this meaning best. (Of the reading of Vol.



XVI generally it may be said that *خرعت* appears to make nonsense, and that while *شمليل* is a word meaning "light and active" applied to a camel, it does not seem appropriate here).

<sup>17</sup> These verses have not been rendered by De Sacy, and we should be glad to know that they were really spurious and not by Lebîd. Verses 4 and 5 accuse er-Rabî' of cowardice, and say that in the press of battle he is like a thing held there by force, and would be glad to escape if he could. In verse 6 he is charged with merely sipping a sip and tasting of the fight *حاس حسوة وذائق*. In verses 7 and 8 the meaning is that if the man who stands next to er-Rabî' in the press and takes him for a bulwark (who to do so must needs be a coward himself) feels him, as one feels a sheep to see if it is fat (*غمز*), he will find that he is lighter and leaner, *i. e.* more cowardly and chicken-hearted than himself. In the last line is a word, *مطابق*, which is explained in the commentary on the authority of el-Aşma'î as meaning the action of a beast whose legs are hobbled or shackled, or one walking among thorns: he sets down his forelegs, then he raises them and in the place where they had been puts his hind legs. So here the sense is that er-Rabî' having committed a villainy, returns to the same again.

<sup>18</sup> El-Welîd son of 'Oqbeh. His grandfather was Abû Mo'eyţ son of Abû 'Amr son of Umayyeh son of 'Abd Shems; he became a Muslim at the conquest of Mekkeh (A. H. 8), and was sent by the Prophet to collect the *Şadaqah* or poor-rate from the Benu-l-Muşţalaq; having returned with a false report that they had refused to pay it to him, the Prophet ordered arms to be taken up against them: whereupon there was sent down from God this warning verse (Qur. xlix. 6) "O ye that have believed! verily there has come to you a wicked man with news: act therefore with deliberation." 'Omar appointed el-Welîd to be collector of the *Şadaqah* from the tribe of Teghlib, and 'Othmân made him governor of el-Kûfeh in succession to Sa'd son of Abû Waqqâş. One day he was leading the prayers in the great mosque of el-Kûfeh, and being drunk, after he had finished turned to the people and said "Shall I give you any more?" This greatly scandalized them, and they reported to 'Othmân his drunken habits. The Khalîfeh thereupon removed him from his post and inflicted upon him the legal punishment (*ḥadd*) for drunkenness, *viz.*, eighty stripes. After this he remained in el-Medîneh until 'Alî was proclaimed Khalîfeh, when he withdrew to er-Raqqah, a town on the upper Euphrates, where he lived till his death, taking part with neither side in the contest between 'Alî and Mo'âwiyeh. El-Welîd was the uterine brother of the Khalîfeh 'Othmân. (Ibn Quteybeh, *Ma'ârif*, pp. 162-3).

<sup>19</sup> Ghanî: the tribe of 'Âmir ibn Şa'sa'ah to which Lebîd belonged descended (as will be seen from the genealogy with which the notice begins) from Qeys son of 'Eylân through his son Khaşafeh. Ghanî was the offspring of another son of Qeys (or, as others say, his grandson), Aşur. The tribe of Ghanî was bound by the ties of mutual protection (*jiwâr*) to 'Âmir, and a man of Ghanî having slain Sha's son of Zuheyr the king of Hawâzin, Khâlîd, Lebîd's great uncle (see above, note<sup>2</sup>) offered to bear the bloodwit: on Zuheyr refusing to accept anything but the destruction of the offending tribe, Khâlîd slew him; and this produced an enmity between 'Âmir and 'Abs which was not appeased till many years after on the outbreak of the war of Dâḥis.

<sup>20</sup> In rendering this poem I have ventured, with great diffidence, to take it in a sense exactly opposite to that adopted by De Sacy. He imagines that the words of Ṭufeyl are directed *against* Ja'far: and he renders the word in line 3 which I translate "to be weary of us," *يملونا*, "venir à notre secours," observing however in a note that he would have preferred to read *يهدونا*. This other reading would, however,

be impossible with *لملت* at the end of the verse; and *ملا* means "he contracted a loathing of him, he became tired of his society": never, as assumed, "he grieved for him, shewed him sympathy." In the next two verses De Sacy takes the subject to be Ṭufeyl's mother, while it appears to me to be the tribe of Ja'far. Now it is to be remembered that the story is told as a case of Lebîd's *boasting* of his former state after he had become a Muslim. Ja'far was Lebîd's own family: it is therefore improbable that the verses should be to the discredit of Ja'far; and the whole tenor of the tale and its sequel shews that Ṭufeyl must be praising Ja'far for some good deeds done him which seemed to the young man of Ghanî, who was accustomed to the orderly administration and public charity which existed under el-Islâm, to be a very trifling thing. It appears to me conclusive that, after reciting the verses, the Ghanawî says *ليت شعري ما الذي رأي من بني جعفر حيث يقول هذا فيهم*. Had the tale been *against* the house of Ja'far, the phrase would have run *حيث يقول هذا عليهم*. At the same time I should add that it is not impossible that lines 5 to 8 may refer to Ṭufeyl's mother; a collective family name like Ja'far is frequently construed with a feminine singular: but just before, by a *constructio ad sensum*, it has been construed with a masculine plural, *يلقون*; it may seem unlikely that from the natural *constructio ad sensum* the phrase should revert to the grammatical regimen of the feminine singular, though instances are not wanting. If this be so, then, taking lines 5 to 8 as praise of Ṭufeyl's mother, reading in line 6 *her* for *their*, and in line 7 *she* for *they*, the result of the passage will be that while the hospitality of Ṭufeyl's mother is related, that of the Ja'farîs is declared to be still more excellent.

<sup>21</sup> "Eighteen years." Ṭarafeh is said to have been six and twenty when he was killed: this earlier age may perhaps refer to the time when he attained distinction as a poet.

<sup>22</sup> El-Mughîreh son of Sho'beh: he was of the tribe of Thaqîf, and nephew of the martyr 'Orweh ibn Mes'ûd; he was a distinguished warrior, and was present at the battles of el-Yemâmeh (when Museylineh "the Liar" was slain), el-Yarmûk (in A. H. 13, when he lost an eye), el-Qâdisiyyeh (A. H. 15), Meysân, and Nuhâwend (where he led the right wing), besides many others. According to Ibn Quteybeh (Ma'ârif, p. 150) he was made governor of *el-Başrah*, not el-Kûfeh, by 'Omar; and Ibn Khallikân (De Slane's translation, Vol. IV, pp. 255-258) tells a tale, equally discreditable to 'Omar and el-Mughîreh, of the manner in which the former screened the latter from the punishment due to him on account of a true charge of adultery brought against him during his rule at el-Başrah. It seems therefore doubtful whether this anecdote, which makes him governor of el-Kûfeh during 'Omar's reign, can be genuine. I find however that in the index to Freytag's edition of el-Meydânî's proverbs he is said to have been made governor of el-Kûfeh first by 'Omar and afterwards by Mo'âwiyeh; of the latter fact there is no doubt; he died at el-Kûfeh in A. H. 50 of the plague. Ibn Quteybeh mentions (Ma'ârif, p. 276) that he was the first Muslim who took bribes. This story is twice told in the *Aghânî*: it recurs in Vol. XVIII, p. 164, in the notice of el-Aghleb. This poet, who belonged to the tribe of 'Ijl, a sub-tribe of Bekr ibn Wâ'il, was called "the *Râjiz*," or reciter of verses in the *rejez* metre, because he was the first who used that metre for *qaşîdehs*, or long odes; "before his time" (says Ibn Ḥabîb, quoted by el-Isfahânî) "the Arabs used the *rejez* only in war, in driving camels, in boasting one against another, and on other like occasions, and each poem consisted only of a few couplets. El-Aghleb was the first who used it for a *qaşîdeh*, and after him other men followed in the way he had shewn them." El-Aghleb, like Lebîd, was very old when



he professed el-Islâm ; he left his tribe and settled in el-Kûfeh with Sa'd son of Abû Waqqâs, and was present at the battle of Nuhâwend (A. H. 21), where he was among the slain.

<sup>23</sup> The second, or, if we omit the Fâtîhah from our reckoning, the first *Sûrah* of the Qur'ân.

<sup>24</sup> انا هامة اليوم او غد : That is "I shall be but a *ghost* (*hâmeh*) to-day or to-morrow." It is remarkable that this speech, savouring of the superstitions of the Ignorance, when men spoke of the spirits of dead men as *owls*, should be put into the mouth of so pious a Muslim as Lebîd, especially after the Prophet had specifically denied the existence of the *hâmeh* as of other things regarded with superstitious awe. (See Mes'ûdî, Murûj-eḏ-ḏahab, Vol. III, p. 311). But it will be seen from a discussion elsewhere that this particular superstition (or at least language having reference to it) was by no means eradicated by el-Islâm, and that *hâmeh* was used generally to indicate a dead person even by Muslims.

These words ("I am but an owl of to-day or to-morrow") are given as a proverb in el-Meydânî (Freytag's edn., Vol. II, p. 885) and a history added which connects them with Lebîd's own tribe of 'Âmir. Shuṭeyr ibn Khâlid ibn Nufeyl was taken prisoner by Dirâr son of 'Amr of Ḍabbeh, who said to him—"Choose one of three things: first, restore to me my son el-Ḥoseyn, whom thy son 'Otbeh has slain." "I cannot raise up the dead to life," said Shuṭeyr. "Then give up to me thine own son to be slain in his place," said Dirâr. "Nay," replied Shuṭeyr, "the Benû 'Âmir would never agree to surrender a knight valiant in battle for a one-eyed dotard *who is but an owl of to-day or to-morrow*." "Then thou must die," said Dirâr, and bade his son slay him.

<sup>25</sup> For el-Welîd see note (18).

<sup>26</sup> These verses are sufficiently clear. De Sacy supposes that Abû 'Aqîl is the name of a tribe in el-'Irâq which dwelt eastward of el-Kûfeh, so that the breeze that blew from thence would be the East wind: but Abû 'Aqîl is the *Kunyah* or by-name of Lebîd, as will have been noticed from a previous passage in this account of him. "High-nosed" اشم الانف, having the quality called شمم in the nose: that is, straightness with length and height: it is used to describe a magnanimous man who holds his head high. "Highheaded" اصيد: this word is properly applied to a camel who, by reason of the disease called صيد, is obliged to hold his head up in the air without turning it to right or left: hence it is applied in both a good and a bad sense to a proud and noble man who holds his head high. "Long-armed" طويل الباع, *i. e.* generous. In the last line De Sacy reads تجارب, while the Bûlâq ed. has تجازب; the former would mean the East wind's moaning or whistling: the latter the sweeping in different directions of its skirts as it blew.

<sup>27</sup> The Arabic word for "of 'Abd-Shems's line," *viz.* عبشيمي, deserves notice as a curious contracted nominal adjective. In lines 5 and 6 the idea is that the camels, which are black—the most precious kind of all (see 'Antarah, Mo'all. 12)—have humps so large (the hump being the most esteemed part of a camel as food—Ṭarafah, Mo'all. 93) that they look as if a company of negroes were riding on their backs. Abû Wahb was el-Welîd's *Kunyah* or by-name. *Therîd* is a mess of bread crumbled into broth—a much appreciated dish in the simple cookery of the Arabs.

<sup>28</sup> El-Farezdaq, with el-Akḥṭal and Jerîr, made up the famous triumvirate of most excellent poets of the third order, the Islâmîs or those who had seen nothing of the days of the Ignorance.

<sup>29</sup> El-Mo'taşim reigned from A. D. 833 to 842: he succeeded his brother el-Mâmûn, whose reign extended from 813 to 833 A. D.

<sup>30</sup> This most touching and admirable poem has been rendered by Rückert in his translation of the *Ḥamâsch* (Vol. I, p. 387). In line 2 “mighty towers” is مصانع, plural of مصنعة, which has several meanings: “fortresses” is the one which seems to suit the passage best. Line 13 Rückert thinks probably spurious, the insertion of an after-age. He renders it—

Der Mensch, was ist er anders als was er Frommes denkt ?  
und was sein Gut, als etwas auf Widerruf geschenkt ?

De Sacy understands it as of the fleeting of life—“l’homme ressemble aux bonnes résolutions que suggère la piété.” The latter is the preferable sense, though it certainly has a modern tone which is strange to old Arab poetry. Rückert also rejects, as a commonplace interpolation, lines 25 and 26: and certainly 23, 24 and 27, 28 seem to be consecutive in thought. In lines 17, 18 we have proof of Lebîd’s already great age when Arbed died, before he became a Muslim; line 18 might be more literally rendered “I am as though, as often as I stand, I were stooping;” *râki* is the posture assumed in prayer when the body is bent at right angles. In line 21 “O go not away from us,” فلا تبعدن, is a phrase of frequent recurrence in dirges, and seems to have been used by the wailers at burials in the same way as (but with an exactly opposite sense) the Latin *ilicet*. At the end of the same line I have followed De Sacy and Rückert in taking موعِد as meaning “a trysting place” (“un inévitable rendezvous,” “unsre Frist der Einigung”): but it may also be rendered (as though pointed موعِد) “threatening, imminent.” I prefer, however, the rendering adopted, as more suitable to the train of thought suggested by فلا تبعدن. Lines 23 and 24 shew that Lebîd was still a pagan and a disbeliever in the Resurrection when he uttered the verses. Lines 27 and 28 are quoted and explained by Lane s. v. طارق. The “waiter on the pebble’s cast” بالحصى (الطارقة or) الضاربة is the woman who endeavours to obtain an augury by the cast and fall of stones (Rückert “Sandwurfweissagerin”), while the “watcher of the flight of birds,” زاجرة الطير, is an augurer of the Roman sort (Rückert “Vogelflugausleger”). It would seem that these allusions to divining and the vanity of it are indirect attacks on Moḥammed.

<sup>31</sup> This history relates to the earliest days of el-Islâm, before the first Flight, that to Abyssinia in A. D. 615. ‘Othmân son of Maḏ‘ûn was one of the four converts who embraced the new faith together with ‘Abd-er-Raḥmân son of ‘Auf (Muir, *Life of Mahomet*, II, 106): he was a man of an ascetic temper, and his austerities caused the utterance by Moḥammed of the precept—“There is no monkery in el-Islâm.” He led the emigration to the Christian Court of the Neĵâshî (id. II. 133). El-Welîd ibn el-Mughîreh was an aged chief of the Qureysh (id. II, 32, 80, 128, &c.) who led in the rebuilding of the Ka‘beh after its destruction by a flood in or about A. D. 605. He is believed to be the gainsayer who is cursed in the 74th *Sûrah* of the Qur’ân; he was one of the most violent of the Prophet’s opponents, and a witness of his temporary apostacy, when he praised Lât, ‘Ozza, and Menât.

<sup>32</sup> “The Holy Temple” el-Mesĵid-el-Ḥarâm, *i. e.* the Ka‘beh.

<sup>33</sup> The rest of this poem is given in the preamble to Lebîd’s *Mo’allaqah* in the edition of the *Mo’allaqât* with Persian notes by Rashîdu-n-Nabî of Hûglî. It runs—

“Yea—everything is vain except only God alone,  
and every pleasant thing must one day vanish away!  
And all the race of men—there shall surely come among them  
a Fearful Woe whereby their fingers shall grow pale:



And every mother's son, though his life be lengthened out  
to the utmost bound, comes home at last to the Grave :  
And every man shall know one day his labour's worth  
when his loss or gain is cast up on the Judgment-Day."

These verses have, however, a suspicious islamic tone, and their genuineness seems very doubtful. The "bleaching of the fingers" *اصفرار الأناامل* in v. 4 is death.

<sup>34</sup> Esh-Sha'bî. His name was 'Âmir ibn Sharâhîl ibn 'Abd-esh-Sha'bî; he belonged to the Himyerite race, and was born in the 6th year of 'Othmân's Khalifate; he was a *Kâtib* (secretary or scribe) to successive governors of el-Kûfeh. According to el-Wâqidî he died in 105 A. H. at the age of 77: others say 104 A. H. This anecdote therefore gives an authority for the attribution to Lebîd of the verses referring to his great age which extends to a period only about 60 years after the poet's death. (Ibn Quteybeh, Ma'ârif, p. 229).

<sup>35</sup> "Seventy." As the verses were given before, they were uttered when Lebîd's age was ninety.

<sup>36</sup> En-Nâbighah of Ðubyân was one of the foremost poets of the Ignorance: much of his verse is still extant, and has been printed in Ahlwardt's "Dîwâns of the six Ancient Arabic poets."

<sup>37</sup> According to Ibn Quteybeh Lebîd had sons: but when he became a townsman and settled in el-Kûfeh, they returned to their desert life and left him (Ma'ârif, p. 169).

<sup>38</sup> The *Selâm* is uttered at the end of the prayers by the *imâm* and his fellow worshippers; if the worshipper be alone, it is addressed to the angels: if he be praying with others, it is addressed to men and angels together.

<sup>39</sup> "Branches": *غصون*: so in the Bûlâq edition. De Sacy reads *غضون*, the folds or wrinkles of the body, and understands that these are flattened out by the heavy flags laid over them: but this is not in accordance with the method of burial in use among the Arabs.

<sup>40</sup> These verses are not rendered by De Sacy. "The Mother of the Sons" has been explained before in note (13). The second couplet accords with the renown of Rabî'ah as the "Rabî'at-el-Mo'tarrîn" of which we are told at the beginning of the Notice. Who the Abû Shureyk mentioned in the third couplet is I do not know, nor the event (apparently some famous encounter) to which it refers: perhaps it is the great "Day of the Defile of Jebeleh." Both this poem and that which follows it must be understood as belonging to the days of the Ignorance, before Lebîd (already aged) ceased to compose verse.

### The Mo'allaqah of Lebîd.

#### ARGUMENT.

In verses 1 to 11 the Poet describes the deserted abode of his Beloved, where in the Spring her tribe and his had pastured their flocks together; verses 12 to 15 tell of her departure thence for distant fields, named in vv. 17—19. Then the Poet sets forth his view of friendship and the duties of friends when their love cools (vv. 20—21); mentioning his camel as the means of cutting short an acquaintance which has become a burthen, he first describes her hardy frame; then (v. 24) he likens her in her eagerness to start on her way to a cloud heavy with rain, the out-lying portions of which, having emptied themselves of their watery burthen, have hurried away on the moist wings of the South wind. Then follow two other comparisons: the first of the camel to a wild she-ass, driven far away into the wilds by her jealous mate; how these two lived together is told at length (vv. 25—35). The second compares her to a wild cow

whose calf has been killed and torn by wolves, and who wanders restlessly by the outskirts of the pastures away from the herd in search of it; at the end of her wanderings, when she is beginning to be comforted for her loss, she is beset by hunters and dogs, but escapes the former and beats off the latter (vv. 36—52). Then he turns again to his Lady, and tells her more of his mood. He describes to her the revels which she knows not of (vv. 57—61): his open-handedness (v. 62) in clothing the naked and feeding the hungry: his valour in defence of his tribe (v. 63), which gives him again occasion to tell of his good mare (vv. 66—69): his high place in the Courts of Kings, where he is chosen as arbiter between contending poets (v. 70): his liberal hospitality, when he provides for his friends fat camels as the prize of the arrow-gambling (vv. 73—75); and his charity to the poor and friendless, whom he satisfies with food (vv. 76—77). Then he passes from himself to his tribe, and vaunts their nobleness of heart and the valour and steadfastness of their young men and their greybeards (vv. 78—89).

- 1 Effaced are her resting-places—where she stayed but a while and where  
[she dwelt long
in Mina: desolate are her camps in Ghaul and er-Rijâm,
- 2 And by the torrents of er-Rayyân: the traces thereof are laid bare  
and old and worn, as the rocks still keep their graving:
- 3 Tent-traces over which have passed, since the time that one dwelt there,  
long years, with their rolling months of war and peace.
- 4 The showers of the signs of Spring have fallen on them, and there have  
[swept
over them the rains of the thundering clouds, torrents and drizzle  
[both—
- 5 The clouds that came by night, those of the morning that hid the sky,  
and the clouds of even-tide, with their antiphons of thunder;
- 6 There have sprung up over them the shoots of the rocket, and in the  
[sides
of the valley the deer and the ostriches rear their young;
- 7 The large-eyed wild kine lie down there by their young ones  
just born, and their calves roam in herds over the plain.
- 8 The torrents have scored afresh the traces of the tents, as though  
they were lines of writing in a book which the pens make new  
[again,
- 9 Or the tracery which a woman draws afresh as she sprinkles the blue  
over the rings, and the lines shine forth anew thereon.
- 10 And I stood there asking them for tidings—and wherefore did I ask  
aught of deaf stones that have no voice to answer?
- 11 Bare was the place where the whole tribe had rested: they passed  
[away
therefrom at dawn, leaving behind them the tent-trenches and the  
[thatch.





- 27 To the downs of eth-Thelebût, where he scans from the heights thereof  
the wilderness of rolling uplands, in dread lest the guidestones  
[should hide a foe.
- 28 Until, when they come to the end of the six months of Winter,  
they feast their fill on the dewy herbage: and long had they suffered  
[thirst.
- 29 They resolve to turn again, and seek with a steady purpose  
the water-springs: and the way to gain one's end is to set the  
[heart firm!
- 30 Their pasterns were pricked by the awns of the barley-grass, and there  
[swept  
over them the hot blasts of Summer in their swiftmess and their  
[heat.
- 31 And they raised as they galloped along a train of dust whose shadows  
[fleeted  
like the smoke of a blazing fire with its wood wrapped in ruddy flame
- 32 Fanned by the North wind, its dry sticks mixed with moist stems of  
[‘*arfaj*,  
with its volumes of rolling smoke that rise over the tongues of  
[flame.
- 33 He sped along thrusting her before him—a custom it was of his,  
when she lingered behind, to thrust her on in front—
34. And they plunged together by the bank of the rivulet into a pool  
brimming, set close with reeds, and splashed about its waters—
- 35 A pool set round with reeds that screened it from the sun  
those of them that lay in a tangle on its face and those that stood  
[upright.
- 36 Is she like my camel—or shall I compare her to a wild cow who has  
[lost her calf,  
who lingers behind the herd, its leader and its stay?
- 37 Flat-nosed is she—she has lost her calf, and ceases not  
to roam about the marge of the sand-meadows and cry
- 38 For her youngling just weaned, white, whose limbs have been torn  
by the ash-grey hunting wolves who lack not for food.
- 39 They came upon it while she knew not, and dealt her a deadly woe  
—Verily Death, when it shoots, its arrow misses not the mark!
- 40 The night came upon her, as the dripping rain of the steady shower  
[poured on  
and its continuous fall soaked the leafage through and through:
- 41 She took refuge in the hollow trunk of a tree with lofty branches  
[standing apart  
on the skirts of the sandhills, where the fine sand sloped her way.



- 42 The steady rain poured down, and the flood reached the ridge of her  
[back  
in a night when thick darkness hid away all the stars ;
- 43 And she shone in the face of the mirk with a white glimmering light  
like a pearl born in a sea-shell that has dropped from its string.
- 44 Until, when the darkness was folded away and morning dawned,  
she stood, her legs slipping in the muddy earth.
- 45 She wandered distracted about all the pools of Şo'âid  
for seven nights twinned with seven whole long days,
- 46 Until she lost all hope, and her full udders shrunk  
—the udders that had not failed in all the days of her suckling  
[and weaning.
- 47 Then she heard the sound of men, and it filled her heart with fear  
—of men from a hidden place : and men, she knew, were her  
[bane.
- 48 She rushed blindly along, now thinking the chase before  
and now behind her : each was a place of dread.
- 49 Until, when the archers lost hope, they let loose on her  
trained hounds with hanging ears, each with a stiff leather collar  
[on its neck ;
- 50 They beset her, and she turned to meet them with her horns  
like to spears of Semhar in their sharpness and their length
- 51 To thrust them away : for she knew well, if she drove them not off,  
that the fated day of her death among the fates of beasts had  
[come.
- 52 And among them Kesâb was thrust through and slain, and rolled in  
[blood  
lay there, and Sukhâm was left in the place where he made his  
[onset.
- 53 On such a camel, when the glistening sands dance in the hot noon,  
and the skirts of the mirage clothe their rolling hills,
- 54 Will I accomplish my desire—I shall not be turned away from it by  
[blame,  
nor by all the reviling that men may care to heap on me.
- 55 And did not Nawâr then know that I am one  
who knits where he pleases the knot of love and cuts it where he  
[wills,
- 56 Wont to leave when it likes me the places that I care not for  
till the fated doom of Death shall lay hold of a certain soul ?
- 57 Nay, verily thou knowest not how many a night  
cool and mild, good for delight and revelry,

- 58 I have passed as we told tales together : and many a vintner's flag  
have I come to when it had been taken down and his wine grown  
[scarce and dear.
- 59 I buy the costly wine in the old and blackened skin  
or the pitch-anointed jar, when its seal is broken and its wine ladled  
[out.
- 60 Many the clear draught I have drunk in the morn, and many the sing-  
[ing-girl  
to whom I have listened as she strained the strings on the lute  
[which her thumb adjusts.
- 61 I have risen to drink of the wine before the cock crowed at dawn  
that I might drink deep of it again when the sleepers awoke from  
[sleep.
- 62 And many the morning of wind and cold whose chill I have shut out  
when its reins were held in the hand of the bitter North.
- 63 And I too have shielded the Tribe from harm when there bore my wea-  
[pons  
a swift mare, my girdle its reins as I went forth at dawn :
- 64 I mounted the watching-mound on the top of a dusty hill  
narrow in standing-place, whose dust blew towards the standards  
[of the foe :
- 65 Until, when the Sun put forth his hand and laid hold of night  
and the darkness covered all the terrors of our line of fear,
- 66 I came down, and my mare reared up like a lofty trunk of palm  
bare of branches, which the climber can never hope to climb ;
- 67 I pushed her along as the ostrich flees, and swifter than that,  
until, when she became hot with the race and her bones light,
- 68 The light saddle loosened upon her, and her breast streamed with  
[sweat,  
and her girth was soaked through and through with the foam  
[that covered her.
- 69 She rises in the air, and strives against the rein, and inclines sideways  
like the circling down of a dove when a flight of them flies to drink.
- 70 And many the Court of Kings thronged by strangers who know not one  
[another,  
whose gifts are hoped for by men and their chiding feared,
- 71 Where thick-necked men stood, like lions, threatening one another in  
[their hate  
as though they were fiends of the Desert with their feet firm  
[set in strife—
- 72 I have denied what was vain in their claims, and dealt out to each his due  
as I judged right : and their noblest was not nobler than I.



- 73 And many the camel, prize of the gamers, to whose slaying I have called  
my fellows with the gaming arrows, all alike in length :
- 74 I call them to the slaying of a barren she-camel, or one with young,  
and her flesh has been given freely to all my neighbours ;
- 75 And the guest and the stranger from afar were in my tent  
as though they had come down into Tebâleh with its meadows of  
[rich grass.
- 76 There sought refuge by my tent-ropes every wretched one  
clad in scanty rags and wasted like the camel by her master's  
[grave.
- 77 And they fill brimful with meat, when the winds are blowing shrill,  
great bowls of broth, to which their fatherless ones come to drink.
- 78 Verily we of ' Âmir, when the Tribes are met together,  
there wants not of us a Chief to lead in the doing of a noble deed,
- 79 Or a Divider to portion out to the Tribe its due,  
or a Prince to give less or more as he deems right and good
- 80 In his headship : or a generous man who helps men with his bounty  
free-handed, a gainer of all good gifts and one who takes them by  
[force.
- 81 For he comes of a Stock to whom their Fathers laid down the way  
—and every people has its own way and its leader therein.
- 82 If there comes an alarm, thou shalt find among them the helmets of  
[mail,  
and the hawberks of woven mail the rings of which shine like stars :
- 83 They will not be craven, nor shall their deeds fall without fruit,  
for their hearts are firm and waver not with vain desire.
- 84 Be content with that which the King has allotted to thee as a portion :  
for verily One who knows has portioned out the tempers of men.
- 85 And when faithfulness was dealt out among the Tribes of men,  
the Dealer gave to us a full and abundant share ;
- 86 And He built for us a house of glory with lofty roof  
and our greybeards and our young men have risen to the height  
[thereof.
- 87 They are the Leaders in work when mishap befalls the Tribe,  
and they are its good Knights and they are its Lawgivers ;
- 88 And they are a fair Spring-tide to him who seeks their shelter,  
and to the widows, when their year of widowhood lengthens out ;
- 89 And they are the men to see that no Tribesman holds back in malice,  
and that no vile betrayer goes over to the foe.

## NOTES.

Verse 1. "Mina." There are two places of this name mentioned in the *Marâşid-el-İttilâ'*: the first the well-known valley close by Mekkeh, the second a place in *Ḍariyyeh*, a province of Nejd, on the route which passes through that country from Mekkeh to el-Başrah; the latter is meant here. *Ghaul* and *er-Rijâm* (that the latter should have the article is proved by a verse of *Aus ibn Ḥojr* cited by *ez-Zauzenî*) are the names of two mountains in the same neighbourhood.

v. 2. "er-Rayyân:" this is here the name of a mountain in *Ḍariyyeh*: it is also the name of a great mountain in the ranges of *Aja'* and *Selma*, the mountains of *Ṭeyyi'*, where, according to the *Marâşid-el-İttilâ'*, there is a never-ceasing flow of water; the word means "having abundance of water for irrigation": and it is evident from the name and the mention of torrents here that abundance of water was as characteristic of the *er-Rayyân* in Nejd as of that in *Ṭeyyi'*.

v. 3. "Long years": *Hijaj*, plural of *hijjah*; literally, seasons of pilgrimage: as we say "Summers" and "Winters" in the same meaning. "Months of war and peace": in the days of the ancient Arabs the year was divided into four months of peace, in which war between the tribes was by common consent unlawful, and eight months during which war was permitted; the months of peace were *Ḍu-l-Qa'deh*, *Ḍu-l-Hijjah*, *Moḥarram*, and *Rejeb*.

vv. 4 and 5. "The showers of the signs of Spring:" *marâbîu-n-nujûm*: *Mirbâ'* is rain that comes in the beginning of the season called *Rabî'* or Spring: *en-Nujûm* are the constellations called *anwâ'*, that is, the 28 Mansions of the Moon, which by their rising or setting at dawn were supposed to bring rain or wind, heat or cold (Lane *s. v.* *مرباع*). *Rabî'* is not strictly Spring; for it includes the whole time from September till March, during which rain falls in Arabia: it is that season when the pastures are fresh and grazing abundant. The commentator on verse 5 divides the year into three seasons, *viz.*, *Shitâ'*, *Rabî'*, and *Şeyf*, or Winter, Spring and Summer; and he says that in the different words used for clouds in verse 5 the rains of the whole year are described: those of Winter fall generally by night, those of Spring in the morning, and those of Summer in the evening. (For an account of the ancient Arabian seasons, see Lane, *s. v.* *زمن*, and for one of the *anwâ'* see *Pocock*, *Spec. Hist. Ar.* p. 163.)

v. 6. "The rocket:" *Eyhaqân*, explained as *el-jirjîr el-barrî*, which is the *Eruca Sylvestris*.

v. 7. "Wild kine." According to Lane (*s. v.* *بقر*) the animal intended is the *antilope defassa* of modern zoologists, which is still called by this name in Egypt. "It is a species of bovine antelope: in Barbary, it seems that the animal thus called is another species of bovine antelope, or perhaps a variety of the former; it is said to be what is termed by Pallas *antilope bubalis*; by others, *alcephalus bubalis*, or *acronotus bubalis*; and this is said to come occasionally to the Nile: but the Arabic appellations given above are employed with much laxity."

v. 8. The comparison of the almost effaced traces of a Spring encampment, washed by the rain and worn by the winds, to lines of writing which have faded by long use is common in old Arabic poetry. *Zuheyr* says (the lines are quoted in the notice of him extracted from the *Aghânî*) speaking of tent traces (*tulûl*)—

بَلَيْنَ وَتَحْسَبُ أَيَّانَهُنَّ عَن فَرَطِ حَوْلَيْنِ رَقَا مَحْدِلًا

"Worn are they: thou wouldst think their lines

over which two years have passed were a parchment old and faded."



Another instance is quoted by Lane s. v. <sup>سفر</sup>سفر. From this it is evident that writing and books were not so strange to the Arabs of the time immediately preceding el-Islâm as has sometimes been asserted.

v. 9. The reference here is to the *weshm* or tracery pricked into the skin of a woman's hands and arms. The pattern is pricked out with a needle, and there is sprinkled over the skin and rubbed into it a preparation called *na'ûr*, here rendered "blue," i. e. powdered indigo, but which may also mean powdered lamp-black. As the rains which deepened and broadened the traces of the tents are in verse 8 compared to a writer who goes over lines of writing again with a pen, so in v. 9 they are likened to a woman who renews the tattooing by sprinkling fresh pigment over the old lines; which being rubbed in, the lines appear fresh again.

v. 11. "Tent-trenches:" *nu'y*, the trench which is dug round a tent to receive the rain draining from its roof and to prevent the flooding of its interior; it is to be remembered that these pastures were resorted to during the season of rain. "Thatch," *Thumâm*, i. e. panic grass. Forskal (page 20) says that the name is used for *Panicum Dichotomum*: but it is applied by the Arabs to many species of *panicum*. The grass is used for thatching and for stuffing holes in the tents so as to keep out the weather.

v. 12. "Crept into the litters:" the word used (*takannus*) is appropriate to the action of a hare or a fox creeping into its hole (*kinâs*).

v. 14. *Tûdih* is mentioned in v. 2 of the *Mo'allaqah* of *Imra' el-Qeys*. The *Marâsid-el-Ittilâ'* says that it is the name of "a hill of white sand which rises among other hills of red sand in the great desert (*ed-Dahnâ*) near *el-Yemâmeh*," one of the Southern provinces of Central *Nejd*: "but others say it is a different place." *Wejrah* is also mentioned in the *Mo'all.* of *I. Q.*, verse 33: it is a stage on the road from *Mekkeh* to *el-Başrah*, 40 miles or 3 stages from the former, much frequented by wild kine. The mention of the look which a wild cow or deer casts on her young one, at which time her eyes are most beautiful and tender, as a comparison for the eyes of a beautiful woman is common in old Arab poetry. See *I. Q.*, *Mo'all.* v. 33.

v. 15. *Bîsheh* is the name of a valley in *el-Yemen* which is thickly populated: also of a village in *Tihâmeh*; so the *Marâsid*: the commentary says that it is a valley on the road to *el-Yemâmeh*. The long line of camels with their litters in which the ladies ride is compared to the ridges of rock of this valley in the part where its ridges are low and sink into the plain ( *اجزاع* ). These, in the noon-tide, stand out from the midst of the mirage, with their rocks and tamarisks (*athl*, *Tamarix Orientalis*), even as the tall camel litters make their way through the mists of morn which cling round them like a skirt.

v. 16. "Nawâr:" the name of his Love: the word means "timid, retiring."

v. 17. "Of *Murrah*." There were many tribes of this name: the one intended is, however, probably *Murrah ibn Şa'şa'ah*, the progenitor of which was the brother of 'Âmir son of *Şa'şa'ah*, father of the tribe to which *Lebîd* himself belonged. These *Benû Murrah* were more commonly known as the *Benû Salûl*, and, as stated in the extract from the *Aghânî*, it was among them that the famous 'Âmir *ibn Tufeyl* died after his unsuccessful attempt to assassinate the Prophet.

*Feyd* is a place still well known by that name: it was visited by *Palgrave* (*Central and East. Arab.* Vol. I, p. 230), and is situated on the South-East face of *Jebel Selma*, the most Southern of the two ranges of *Teyyi'*, about the middle of the range. *el-Hijâz*, "the barrier" i. e. between the uplands of *Nejd* and the low coast country of *Tihâmeh*, is the mountainous tract in which *Mekkeh* and *el-Medîneh* are situated.

v. 18. "Aja' and Selma": in the original *el-jebelân*, "the two mountains:" the two well known ranges, now called collectively Jebel Shaumar, and formerly famous as the country of Teyyi'. They are now inhabited, according to Palgrave (I. 118), by a mixed race, sprung from the union of Teyyi' with 'Abs, Teghlib and Hawâzin, called the Benû Shaumar (or acc. to Wetzstein, Z. D. M. G. XXII, p. 99, Shammar).

el-Mohajjar is given as the name of several places in the Marâsid: here it probably means a hill of the range of Teyyi' which is girt (*hojjira*) by a stretch of sand. Fardeh is also the name of several places: here it appears to be an isolated hill in Teyyi', called in the Marâsid Fardet-esh-Shumûs. er-Rukhâm (*Rukhâm* without the article in the Marâsid), a place in Teyyi'.

v. 19. Şuwâ'iq (in Marâsid, eş-Şuwâ'iq), a tract in el-Yemen. Of Tilkhâm the Marâsid only knows that it is mentioned here, and Wihâf el-Qahr ("Black rocks of violence") is not mentioned at all.

v. 23. Camels frequently have their soft feet protected by a leather shoe, which is tied by a strap round the pastern.

v. 26. "Her rebellion and her desire." The meaning seems to be that the he-ass's jealousy is roused by the rebellion of the female before her pregnancy and her desire thereafter, which makes him suspect that she may not be with foal by him.

v. 27. eth-Thelebût, a *wâdi* between Teyyi' and Ðubyân, South-East of the range of Selma. "The guidestones": *ârâm*, plural of *irem*, stones or cairns set up to mark the way in the desert.

v. 28. "The six months of winter:" *Jumâda sittetan*. According to ez-Zauzenî, *Jumâda* is here put for *esh-Shitâ*, winter, as in the verse of the Ḥamâseh—

"In a night of *Jumâda*, the season of cold and rain,

when the camp-dog cannot see the tent-ropes for the darkness thereof."

Others say that he divides the year into two halves of six months each, and that *Jumâda* is taken in its ordinary meaning, the name of a month, as the last month with which the Winter season ends; there are two *Jumâdas*, the first and the second, respectively the fifth and sixth months of the Arabian year: the second would be meant here. The verse means that during the cool season of dews and rain the two wild asses had satisfied themselves with the grass of the pasture, and had had no need of water, from which they had abstained all this time: then the Summer set in, and the pasture withered, so that they had to resort to the water in the deep valleys.

v. 29. The literal version of this couplet is—

"The two returned with their affair to a strongly set (purpose)

firmly determined: and success in plans is the fixing of them firm."

I have added in my translation what is understood,—that their purpose was to seek for water.

v. 32. 'Arfaq, a shrub much used for fuel: its botanical name is not given by Lane, nor does it occur in Forskal.

v. 36. "Who has lost her calf:" *mesbû'ah*, more fully "whose calf has been torn and slain by beasts of prey (*sabo'*)."

v. 37. "Flat-nosed:" more accurately "camoys-nosed," *khansâ*, an epithet reserved for kine and deer. "The sand-meadows": *esh-Shaqâ'iq*, plural of *Shaqiqah*, an intervening space or tract between two elongated tracts of sand, producing good herbage.

v. 38. "Youngling just weaned:" so I have rendered *mo'affar*, following the commentary, which explains that it means "cast down in the dust" (*'afar*), and is applied to the young of an animal which is suckled by its dam and then left for a day or two to find its own food, so as to wean it gradually. The mother tumbles over the



calf in the dust when it desires to suck and prevents it from doing so. "White:" *qahd*. The wild kine are white, except the face and legs and tail, which are black: so says the commentator here. Imra'el-Qeys (Mo'all. 64) compares them to onyx stones.

v. 43. "A pearl born in a sea-shell:" *jumânet-el-bahriy*. *Jumâneh* is properly a false pearl, or a bead of silver shaped like a pearl, from the Persian *gumân*, thought, fancy: here it is put for a genuine pearl, as is shewn by the following word *el-bahriy*, which may be either the shell or the diver. "That has dropped from its string:" *sulla niḏâmuhâ*: literally "of which the string has been pulled out:" the restless roaming of the cow is likened to the rolling hither and thither of the pearl.

v. 45. No information is given in the Marâsid regarding So'aid.

v. 46. The commentary says that the apodosis of *hattâ iḏâ* in this verse, viz.: *selet 'anhu* (she forgot her young one), is omitted: I prefer to understand verse 47, though introduced by *wa*, as the apodosis. A similar construction exists in verse 49: *hattâ iḏâ ya'isa-r-rumâtu, wa arsalû*.

v. 47. "The sound:" *rizz*, "a noise heard from afar." "From a hidden place:" 'An ḏahri gheybin," "from a place which concealed what was in it".

v. 48. In rendering this couplet the reading *فعدت* has been chosen instead of *فعدت*; the former is cited in the notes to Arnold's edition (p. 29) from the Gotha MS.: the latter appears in his text. The native commentators prefer the latter, apparently because the construction of *عدا* as an *اخذت كان* is thought the most appropriate explanation of the verse: but *عدت* from *عدو* to run would be equally admissible as regards construction, *تجسس* being its *حال*, and the sense seems to require the word; for the next verse says that the pursuers lost hope of reaching her, evidently because of her swift flight. Taking *عدت* as the first word, the verse may be literally rendered

"She rushed along, thinking that each of the two openings  
was a meet place for fear, both behind her and before her".

"The two openings," *kila-l-farjeyn*: that is, the splitting of the thicket which opens before her and closes behind her as she rushes along: it is equivalent to the following words, *khalfuhâ wa-imâmuhâ*. *Maula* "a meet and fitting place," as in the Qur'an, "*en-nâru maulâkum*," "The Fire is your fitting place."

v. 49. "With stiff leather collars on their necks:" *Qâfilan a'sâmuhâ*. Another rendering of these words, which is the one preferred by De Saey, is "lean and slender-waisted" (*aux flanes maigres et effilés*); *qâfil* means dry, and *a'sâm*, plural of '*oṣmeh*, is said to mean waist as well as leather collar. The latter meaning, however, is the only one of the two given in Lane.

v. 50. "Spears of *Semhar*." According to the commentary and other authorities quoted by Lane, *Semhar* was the name of a certain maker of spears who dwelt in the town of el-Khaṭṭ in el-Bahreyn, where the best bamboos from India were landed and fashioned into lances, which are thence frequently called *khattiy*: he is said to have been the husband of Rudeyneh, who also used to straighten spears; others say that *Semhar* was the name of a town or village in Abyssinia where good spears were made. But it will be seen from Lane (s. v. *سهم*) that there is a quadriliteral verb *سهم* meaning "to be straight and hard," and that *semhariy* is applied to bow strings as well as spears, while *musmahirr* is used of a thorn in the sense of tough. In this verse there is another appellative, *Medariyyeh*, that is, belonging to or made at Medar, a vil-

lage in el-Yemen twenty miles from Şan'â (Marâşid), which also means spears (*i. e.* long and sharp horns), spears being made there as well as at el-Khatt.

v. 52. Kesâb and Sukhâm, names of two of the hounds.

v. 56. "A certain soul:" *ba'da-n-nifûs*, *i. e.* himself. This verse affords an interesting example of the archaic use of  $\text{و}$  as the equivalent of  $\text{ل$  (  $\text{ل$   $\text{و}$  ) *i. e.* unless. Having the force of "if not," it causes the verb to take the jussive or apocopated form required in the protasis of a conditional sentence.

v. 58. "As we told tales together": the Arabic verb *samara* means to pass the night in drinking wine and holding pleasant discourse together. "Vintner's flag:" the shops (*hânût*) of the wine-sellers were distinguished by flags hung out before them; when the flag was taken down it was a sign that the shop was closed or that the wine had run out. In this verse and the next Lebîd vaunts his liberality in buying wine for his fellows when it was at its dearest. So 'Antarah (Mo'all. 52), describing a gallant man, calls him *hattâku ghâyâti-t-tijâr* "one who pulls down, or causes to be taken down, the vintners' flags," *i. e.* exhausts their stock.

vv. 60, 61. The morning draught of wine is praised above all others by the ancient poets. In the work entitled *el-Marj-en-nađir* ("the green meadow") Mohammed ibn Abi Bekr el-Usyûî says of the *şabûh* or morning potation—"The poets make mention of the morning draught in preference to wine drunk at other times, because in ancient times Kings and others used to prefer drinking in the morning, and because of the freedom of the heart at that time from care or thought of the obstacles and calamities of Fortune; also because those that arose early to drink anticipated those who blamed their wantonness: for it is the custom of the blamer to blame a reveller in the morning for what he has done the night before, because that is the time when he becomes sober and recovers from his drunken fit." (Quoted from Kosegarten, Mo'all. of 'Amr Kulth. p. 49.)

"A singing girl." The singing girls who sang at the drinking parties of the ancient Arabs were Greeks, Syrians, or Persians; until after el-Islâm the Arabs, though masters of rhythm and metre, had no indigenous system of singing except the rude song (originally of the camel-driver) called *rajes*. These girls probably sang for the most part in their own tongue and played the music which they had learned in Persian 'Irâq or Syria; but in the life of en-Nâbighah of Đubyân as given in the Aghânî (IX. 164) a singing-girl of Yethrib (afterwards el-Medînch) is mentioned, who sang one of that poet's poems *in Arabic* and so enabled him to detect a fault of prosody.

v. 62. "Whose chill I have shut out," *i. e.* by gifts of clothes and food to the naked and hungry. The phrase "when its reins were in the hand of the bitter North" means that the North, the coldest of winds, had full control over the day.

v. 63. "My girdle its bridle": he threw the bridle over his shoulders so that it became a girdle to him, in order that he might have his hands free for his weapons.

v. 64. The dust blew from the hill-top where he acted as scout on to the Enemy's banners: this indicates that they were close at hand and that his post was one of danger.

v. 65. "The terrors of our line of fear:" *'aurât-eth-thughûr*. *'Aurât* means the dangerous or undefended portions of a place open to attack; and *thughûr*, plural of *thaghr*, is the frontier over which the enemy spreads his line of assailants. When the sun sets, and watching at the place of observation is of no further use by reason of the darkness, Lebîd comes down and scours the plain between his Tribe and the foe, to see that no night attack is being prepared by the latter.



v. 66. In this verse the word *عذج* is used of the trunk of a palm tree which is still an object of desire to the gatherer of the fruit, but is so tall that he cannot hope to climb it: it is thus evident that the word is *not*, as stated by the authorities quoted in Lane *s. v.*, restricted to the trunk of a palm tree after it has become dry or has lost its head of leaves and fruit.

v. 68. "Light saddle:" *rihâleh*, a saddle made only of sheep-skin and wool, without any frame of wood, used by swift riders.

vv. 70.—72. In these verses, says the commentator, he boasts of the contention which passed between him and er-Rabî' son of Ziyâd at the court of en-No'mân son of el-Munðir king of el-Hîreh. The circumstances of this contest are related in the notices of both poets given in the *Kitâb el-Aghânî*.

v. 71. "Fiends of the Desert:" *jinnu-l-bediiy*. *El-Bediiy* may be either the proper name of a certain valley, or it may be synonymous with *el-bâdiyyeh*, the Desert generally.

v. 73. The custom of the Arabs in gambling with arrows was to require those who lost to pay for the camel which was the prize of those who won: Lebîd's liberality consisted in that he furnished the prize himself from his herds, and thus those who lost had not to pay.

v. 74. A barren camel, says the commentary, is the fattest, while one with young is most delicate of flesh.

v. 75. *Tebâleh*, a certain valley in el-Yemen, famous for its abundance of water and rich meadows. In this valley was situated the Oracle of Ðu-l-Khuluṣah, consulted by Imra'el-Qeys after the slaying of his father.

v. 76. "The camel by her master's grave:" *el-beliyyeh*. It was the custom of the pagan Arabs to tether a camel by the grave of a dead warrior, and to let her die there of hunger and thirst; they believed that on the Judgment Day her master would ride on her at the Resurrection to the gathering of mankind. The root *beliya* means to be worn out.

v. 77. "They fill brimful with meat:" literally, *they crown*, as in Greek (Il. I, 470) *κρητῆρας ἐπιστέψαντο ποτοῖο*, and (Il. VIII, 232) *κρητῆρας ἐπιστεφέας οἴνοιο*. "Bowls:" *khuluḥj*, plural of *Khalîj*, a river or canal, used to mean great and well-filled bowls.

v. 80. "A gainer of all good gifts and one who takes them by force:" *Kasûbu raghâ'ibin ghannâmuhâ*: this does not mean that the generous man, like the Vikings, was bounteous from the wealth he had acquired by plunder; the "good gifts" are his noble qualities; and to gain them by force is to improve them by strenuous and noble deeds.

v. 87. "Lawgivers:" *hokkâm*, *i. e.* judges, deciders of disputes, and layers down of the law; all these functions, as in Homeric times, were among the ancient Arabs combined in one man of tried steadfastness and honesty.

v. 88. "A Spring-tide." As the season of *Rabî'* or Spring was the pleasantest of the year, rich with fertilizing rains and green pasture, so men of bountiful and kindly nature were likewise called by that name. Lebîd's own father Rabî'ah, as the *Aghânî* informs us, was known as *Rabî'at-el-Mo'tarrîn* *i. e.* "a Spring for those who came to seek his bounty."

"Their year of widowhood." The commentator quoted by Arnold (not ez-Zauzenî) says that in the Ignorance it was the custom for widows on the death of their husbands to undergo a period of separation (*'iddeh*) extending to one year. Under el-Islâm the *'iddeh* was fixed (*Sûrat-el-Baqarah*, verse 234) at four months and ten days. During this

period they could not marry again nor go forth from their houses, and were thus most miserable. Reference appears to be made to this ante-islamic custom in v. 240 of the *Sûrat-el-Baqarah*.—"Such of you as shall die and leave wives shall bequeath their wives a year's maintenance without causing them to leave their houses." That the period of mourning in the Ignorance was a full year, not for widows only but for the whole family of the deceased, may be gathered from the verses of Lebîd on his own death quoted near the end of the notice of him in the *Aghânî*, where he bids his daughters mourn for him—

إِلَى الْحَوْلِ ثُمَّ اسْمُ السَّلَامِ عَلَيْكُمَا      وَمَنْ يَبْكِ حَوْلًا كَأَنَّكَ وَقَدْ اعْتَذَرَ

"Until the year is done—then the name of Peace be on you :

for he who weeps for a year has discharged what is due from him."

*Ez-Zauzenî*, however, takes *murmilat* as meaning merely "poor women" النساء اللواتي، and refers the lengthening of their year spoken of to the weariness of their life of poverty.

v. 89. The commentator quoted by Arnold explains *humu-l-'ashîreh* as equivalent to *hum muşlihu-l-'ashîreh* : "They are the men who order or rule the tribe." *Ez-Zauzenî* and the Persian commentator *Rashîdu-n-Nabî*, however, reject so violent an ellipse and take the verse in the simpler construction which I have followed. Of the use of *ان* in the negative sense which it bears here (= lest) other examples are to be found in the *Mo'allaqah* of 'Amr son of *Kulthûm*, vv. 25 and 32.